

Hopefull way to Cure that horrid Sinne of SWEARING.

2

Or an help to save SWEARERS, if wil-
ling to be saved: Being an Offer or Message from
HIM, whom they so Daringly and
Audaciously provoke.

Also a Curb against Cursing.

MEMB. I.

1. S. Messenger.



Or to admonish our brother is to hate him, as the Holy Ghost
witnesseth, *Levit. 19. 17.* But to scorn our brother should
admonish us, is more to hate our selves. That little which
Cresus learned of *Solon*, saved his life; And had *Pilate*
taken that fair warning, his wife gave him: it might have
saved his soul; which once lost, cannot be redeemed
with ten thousand worlds: no not with the enduring of ten thousand thou-
sand years torments in *Hell*. When a Dog flies in his masters face that
keeps him; we conclude he is mad; are they then rationall men, that (be-
ing never so little crost) will fly in their Makers face, and leave their Savi-
ours name in peeces, with oaths and execrations? which is worse then
Frenzie. Yea, this is to send challenges into Heaven, and make love to
destruction! And certainly it is Gods unspeakable mercy, that every such
oath & blasphemy, proves not a *Benoni*; the death of the mother, *Gen. 35. 18.*

S. 2. Think me not too bold, or over harsh: for I speak to you both
for and from my Maker and Redeemer. Yea, be perswaded to hearken a
while unto me, as you would have God another day; hearken unto you.
Are you *Christians*, as you call your selves? if you be, you have at least
heard what God and Christ hath done for us. How when we were in a sad
condition; when by sin we had forfeited our selves and all we had, and
wiltully plunged our souls and bodies into eternall torments: When nei-
ther *heaven*, *earth*, nor *hell* could have yeelded any satisfactory thing be-
sides Christ, that could have satisfied Gods justice, and merited *heaven* for
us; then, O then! The eternall God would dye, viz. so far as was possi-
ble or necessary, that we might not dye eternally, *John 3. 16.* A mercy
bestowed, and a way found out, that may astonish all the sons of men on
earth, and *Angels* in *heaven*. And all this even against our wills, when we

were

were his enemies, mortally hating him, and to our utmost fighting against him, and taking part with his only enemies (*Sin* and *Satan*) as now you doe, not having the least thought, or desire of reconcilment: but a perverse and obstinate will, to resist all means tending thereunto.

3. § O my brethren! bethink your selves; It is his *maintenance* we take, and live on. The *air* we breath, the *earth* we tread on, the *fire* that warms us, the *water* that cools and cleanseth us, the *cloaths* that cover us, the *food* that does nourish us, the *delights* that cheer us, the *beasts* that serve us, the *Angels* that attend us, even all are his. That we are not at this present in *hell*, there to fry in flames, never to be freed. That we have the free offer of *grace* here, and everlasting *glory* in heaven hereafter, we are only beholding to him. And shall we deny this *Lord* that hath bought us? shall we most spitefully and maliciously fight on *Satan*'s side against him with all our might, and that against *knowledge* and *conscience*? I with you would a little think of it.

4. §. For favours bestowed, and deliverances from danger, bind to gratitude: or else the more bonds of duty, the more plagues for neglect. The contribution of blessings, requires retribution of thanks; or will bring distribution of judgments. And certainly, if a *friend* had given us but a thousand part of what *God* hath, we should heartily love him all our lives, and think no thanks sufficient. And in reason, Hath *God* done so much for us, and shall we deny him anything he requireth of us? though it were our lives, yea our souls; much more our *sins*; most of all this sottish and damnable sin, in which there is neither *profit*, nor *pleasure*, nor *credit*, nor any thing else to provoke, or intice us unto it, as in other sins; for all you can expect by it is the suspicion of common *Lyers*, by being common *Swearers*: Or that you shall vex others and they shal hate you. Whereas if we could give *Christ* our *Bodies*, and *Souls*, they should be saved by it, but he were never the better for them. Yea *swearing* and *cursing* are sins from which of all other sins we have the most power to abstain. For were you forced to pay three shillings four pence for every oath and curse you utter, as the Law enjoins: or if you were sure to have your tongue cut out, which is too light a punishment for this sin, damnation being the due penalty thereof, as the Apostle sets it down *James* 5. 12, you both *could* and *would* leave it, which alone makes it altogether inexcusable. And this know, that the *easier* the thing commanded is, the *greater* guilt in the breach of it: and the *lighter* the injunction, the *heavier* the transgression, as *Austin* speaks, and *Adams* eating the forbidden fruit, sufficiently proves. So that it is evident you love this sin, meerly because it is a great sin, and blaspheme out of meer malice to, and contempt of *God*, which is most fearful, and (as a man would think) should make it unpardonable, I am sure the *Psalmist* hath a terrible word for all such, if they would take notice of it, *Let them be confounded that transgresse without a cause*, *Psal.* 25. 3.

And no marvell that this fearful imprecation should fall from the *Prophet*'s mouth; for that man is bottomlessly ill, who loves vice meerly because it is a vice, and because *God* most strictly forbids it. He is a desperate, prodigious,

digious, damnable wretch, who (rather then not die) will anger God on set purpose. Wherefore looke to it, and think of it, you cursing, and cursed Swearers; *You swear away your salvation, curse away your blessing. Howling and Cursing shall be your chief ease in Hell, to whom blasphemy was an especial recreation on Earth.*

5. 5. Argue with all the world, and they will conclude, there is no vice like *ingratitude*. And meer ingratitude returns nothing for good, but you return evil; yea, the greatest and most malicious evil, for the greatest and most admired love. It was horrible ingratitude for the *Jewes* to scowge and crucifie *Christ*, who did them good every way: for he healed their *diseases*, fed their *bodies*, inlightned their *minds*, of God became Man; and lived miserably among them many years, that he might save their souls: (though in killing him, they did their utmost to sinke the only ship that could save them) but you are more ingratefull to God and *Christ* then they were, or can be exprest by the best Oratour alive. For which read more, in a Treatise intituled, *Gods goodnesse, and Englands unthankfulnessse*, from Chapter 4. to Chapter 7.

6. 5. O that you would but consider, that the Lord *Jehovah*, who is a God, great, and terrible, of most glorious majesty, and infinite purity; hears and beholds you in all places, and in every thing you think, speak, or do: who is a just Judge, and will not let this cursed sin go unpunished: then would you keep a narrower watch over your thoughts, then any other can do over your actions; yea, you would assoon stab a dagger to your hearts, as let such oaths and execrations drop from your mouths: whereas now you swear and curse, as if he that made the ear could not hear, or as if he were neither to be feared nor cared for, who for sin cast the *Angels* out of *Heaven*, *Adam* out of *Paradise*, drowned the *old world*, rained down fire and brimstone upon *Sodome*, commanded the earth to open her mouth, and swallow down quick *Corah*, and his companie; he who smote *Egypt* with so many plagues, overthrew *Pharaoh* and his host in the *Red Sea*, destroyed great and mighty Kings, giving their land for an inheritance to his people: and can as easily with a word of his mouth strike you dead while you are blaspheming him, and cast you *body and soul* into *Hell*, for your odious unthankfulnessse: yea, it is a mercie beyond expreffion, that he hath spared you so long. Consider of it I beseech you, lest you swear away your part in that *bloud* which must save you, if ever you be saved; yea, take heed lest you be plagued with a witnesse, and that both here and hereafter: for God (who cannot lie) hath threatned that his curse shall never depart from the *buse of the Swearer*, as it is *Zach. 5. 1. to 5.* And I doubt not but you are already cursed, though you know it not; That either he hath cursed you in your bodie by sending some *soul disease*, or in your estate by suddenly consuming it, or in your name by blemishing and blasting it, or in your seed by not prospering it, or in your minde by darkning it, or in your heart by hardning it, or in your conscience by terrifying it, or will in your soul by everlastingly damning it, if you repent not. Wherefore take heed what you do before it prove too late.

7. §. Or if you regard not your self, or your own souls good, yet for the Nations good leave your swearing: *for the Lord* (as now we finde to our smart) *hath a great controversie with the Inhabitants of the Land, because of swearing, Hos. 4. 1, 2. Yea, because of oaths the whole Land* (even the three Nations) *now mourneth,* as you may see *Jer. 2. 3. 10.* Neither object that ye are so accustomed to swearing that you cannot leave it, for this defence is worse then the offence; as take an instance, Shall a *Thief* or *Murderer* at the *Bar* alledge for his defence, that it hath been his use and custom of a long time to *rob* and *kill*, and therefore he must continue it, or if he do, will not the Judge so much the rather send him to the Gallows?

Therefore I beseech you by the mercies of God (who hath removed so many evils, and conferred so many good things upon you, that they are beyond thought or imagination) to leave it: especially after this warning, which in case you doe not, will be a sore witnessse, and rise up in judgment against you ano her day.

M E M B. 2.

Swearer. Did I swear or curse?

1. §. Messenger. Very often, as all here present can witnessse, and Satan also, who stands by to take notice, reckon up, and set on your score every Oath you utter, keeping them upon Record against the great day of Assises, at which time every Oath will prove as a daggers point stabbing your soul to the heart, or as so many weights pressing you down to Hell, *Rev. 20. 13.* and *22. 12.* As also the searcher of hearts, who himself will one day be a swift witnessse against Swearers, *Mal. 3. 5.* For of all other sinners the Lord will not hold him guiltlesse that taketh his Name in vain, as the third Commandment tels you, *Exod. 20. 7.*

2. §. But wo is me, it fares with common Swearers as with persons desperately diseased, whose excrements and filth comes from them at unawares; for as by much labour the hand is so hardened that it hath no sense of labour, so their much swearing causeth such a brawny skin of senslesseesse to overspread the heart, memorie, and conscience, that the swearer sweareth unwittingly: and having sworne, hath no remembrance of his Oath, much lesse repentance for his Sin.

Swearer. Alas though I did swear, yet I thought no harm.

3. §. Messenger. O fool! What Prince hearing himself abused to his face, by the reproachfull words of his base and impotent Subject, would admit of such an excuse? that whatsoever he spake with his mouth, yet he thought no ill in his heart? And shall God take this for a good answer, having told us before hand, *Deut. 28. 58, 59.* *That if we do not fear & dread his glorious and fearful Name, the Lord our God, he wil make our plagues wonderful and of long continuance, and the plagues of our posterity.* Besides, how frequently doest thou pollute and prophane Gods Name, and thy Saviours? The Jews grievously sinned in crucifying the Lord of life but once, and that of ignorance: but the times are innumerable that thou doest it, every day in the year, every hour in the day, although thy conscience, and the holy Spirit of grace hath checkt thee for it a thousand and a thousand times. Doest thou expect

Hope of some; others have been too long sick to recover.

expect to have *Christ thy Redeemer and Advocate*; when thy conscience tells thee that thou hast seldom remembered him but to blaspheme him? and more often named him in thy Oaths and Curses, than in thy prayers.

Swearer. Surely, If I did swear, it was but Faith and Troth, by our Lady, the Masse, the Rood, the Light, this Bread, by the Crosse of the silver, or the like: which is no great matter I hope, so long as I swore not by God, nor by my Savior.

4. *S. Messenger.* That is your grosse ignorance of the Scriptures, for God expressly forbids it, and that upon pain of damnation, *Iam. 5. 12.* First, our Saviour Christ in his own person forbids it, *Mat. 5. 34, 35, 36, 37.* I say unto you, Swear not at all, neither by heaven, for it is Gods Throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the City of the great King; neither shalt thou swear by thine head, because thou canst not make one hair white or black; but let your communication be Yea, Yea, Nay, Nay: for whatsoever is more then these cometh of evil. And then by his Apottle, Above all things my brethren, swear not, neither by heaven, nor by earth, nor by any other oath, but let your Yea be Yea, and your Nay, Nay: lest you fall into condemnation, *James 5. 12.* where mark the Emphasis in the first words, Above all things swear not; and the great danger of it in the last word, condemnation.

5. *S.* If the matter be light and vain, we must not swear at all; if so weighty, that we may lawfully swear as before a Magistrate, being called to it, then we must only use the glorious Name of our God in a holy and religious manner, as you may see, *Deut. 6. 13. Esay 45. 23. & 65. 16. Josh. 23. 7. Jer. 5. 7. Exod. 23. 13.* And the reasons of it are weighty, if we look into them; for in swearing by any creature whatsoever, we do invoke that creature, and ascribe to it divine worship; a lawfull oath being a kind of Invocation, and a part of Gods worship; Yea, whatsoever we swear by, that we invoke, both as our witness, surety, and judge, *Heb. 6. 16.* and by consequence, deifie it, by ascribing and communicating unto it Gods incommunicable Attributes, as his *Omnipresence*, and *Omniscience*, of being every where present, and knowing the secret thoughts and intentions of the heart: and likewise an *Omnipotence*, as being Almighty in *patronising, protecting, defending,* and *rewarding* us for speaking the truth, or punishing us if we speak falsely: all which are so peculiar to God, as that they can no way be communicated or ascribed to another. So that in swearing by any of those things, thou committest an high degree of grosse *Idolatry*, thou spoilest and robbest God of his Glory, (the most impious kind of theft) and in a manner *dithronest* him, and placest an *Idol* in his room.

6. *S.* And as to swear by the creature makes the sin far more heinous, so the more mean and vile the thing is which you swear by (be it by my fay, by cock and pie, hares foot, by this cheese, and such like childish oaths, which are so much in use with the ignorant and superstitious swarm) the greater is your sin in swearing such an Oath: because you ascribe that unto these basest of creatures, which is only proper to God, namely, to know your heart, and to be a discerners of secret things; why else should you call that creature as a witness unto your conscience, that you speak the truth, and lye not, which only belongeth to God? And therefore the Lord calls it a forsaking

of him; as mark well what he saith, *Jer. 5. 7. How shall I spare thee for this? thy children have forsaken me and sworn by them that are no Gods. And do you make it a small matter to forsake God, and make a God of the creature? Will you believe the Prophet Amos, if you will, he saith (speaking of them that swore by the sin of Samaria) that they shall fall and never rise again, Amos 8. 14. a terrible place to vain swearers.*

Neither are we to join any other with God in our oaths, for in so doing we make base *Idols*, and filthy creatures *Corrivals* in honour, and *Competitors* in the Throne of Justice with the Lord, who is Creatour of Heaven and Earth, and the supreme Judge and sole Monarch of all the world.

Or, in case we do, our doom shall be remediless, for the Lord threateneth by the Prophet *Zephany*, that he will cut off them that swear by the Lord and by *Malcham*: which *Malcham* was their King, or as some think, their Idol, *Zeph. 1. 4, 5.*

But admit the sin were small, as you would have it to be, yet the circumstances make it most heinous; for even the least sin in its own nature is not only mortal, but rests unpardonable: so long as it is willingly committed, and excused or defended.

Swearer. But all do swear, except some few singular ones, and they also will lye, which is as bad.

7. §. *Messeng.* You must not measure all others by your own bushell: for although ill Dispositions cause ill Suspitions; even as the eye that is bloud-shoed sees all things red, or as they that have the *Jaundies* see all things yellow; yet know that there be thousands who can say truly through Gods mercie, that they had rather choose to have their souls passe from their bodies, then a wilfull premeditated lie, or a wicked oath, from their mouths; wherefore when you want experience, think the best, as charitie bids you, and leave what you know not to the searcher of hearts.

8. §. As for the number of Swearers, it cannot be denyed, but the sin is almost universall, and this is it which hath incensed Gods wrath and almost brought an universall destruction upon our whole Nation; but is not this excuse [*That others do so*] a most reasonlesse plea, and only becoming a fool? when our Saviour Christ hath plainly told us, that the greatest number go the broad way to destruction, and but a few the narrow way which leadeth unto life, *Mat. 7. 13, 14.* And *S. John*, that the whole world lyeth in wickednesse, *1 John 5. 19.* And that the number of those whom Satan shall deceive, is as the sand of the sea, *Rev. 20. 8. & 13. 16. Isa. 10. 22. Rom. 9. 17.* And tell me, Were it a good plea, to commit a Felonie, and say that others do so? Or Wilt thou leap into Hell and cast away thy soul, because others do so? A sorry comfort it will be to have a numerous multitude accompanie us into the lake of fire that never shall be quenched.

Besides it is Gods expresse charge, *Exod. 23. 2. Thou shalt not follow a multitude to doe evill*, and *S. Pauls* everlasting rule, *Rom. 12. 2. Fashion not your selves like unto this world.*

Swearer. But I may lawfully swear, so I affirm nothing but the truth.

2. §. *Messeng.* If you be lawfully called to it, as before a Magistrate, or when some

some urgent matter constraineth for the confirming of a necessary truth (which can by no other lawfull means be cleared) and for the ending of all contentions and controversies, and clearing our own or our neighbours good name, person, or estate, and to put an end to all strife, aiming at Gods glory, and our own or our neighbours good: which is the only use and end of an oath; in which case a man is rather a patient then a voluntary agent: You may swear, otherwise not. Neither must we swear at all in our ordinary communication, if we will obey Gods Word, as you may see, *Mat. 5. 34, 35, 36, 37. Jam. 5. 12.*

Swearer. *Except I swear, men will not believe me.*

10. §. *Messenger.* Thou hadst as good say, I have so often made *shipwreck* of my credit by accustomed *lying*, that I can gain no belief unto my words without an oath; for it argues a guilty conscience of the want of credit, and that our word alone is worth no respect, when it will not be taken without a *pawn* or *surety*. Neither will any but base *Bankrupts pawn so precious a Jewel as their Faith*, or offer better security for every small trifle. Besides he that *often sweareth, not seldome forswareth*. And so I have informed you from Gods Word, what the danger is of vain and wicked swearing.

M E M B. 3.

1. §. But as if *Swearing* alone would not presse thee deep enough into hell, thou addest *curfing* to it, a sin of an higher nature; which none use frequently, but such as like *Goliath* and *Shimei*, are desperately wicked, it being their peculiar brand in Scripture; as how doth the Holy Ghost stigmatize such an one? *His mouth is full of cursing*, *Plal. 10. 7.* & *Rom. 3. 14.* or, *he loveth cursing*, *Plal. 109. 17.* and indeed, whom can you observe to love this sin, or to have their mouths full of cursing? but *Russians* and sons of *Belial*, such as have shaken out of their hearts the fear of God, the shame of men, the love of heaven, the dread of hell, not once caring what is *thought* or *spoken* of them here, or what *becomes* of them hereafter; yea observe them well, and you will finde, that they are mockers of all that march not under the pay of the Devill.

2. §. And whence do these *Monsters* of the earth, these hellish *miscreants* these *bodily* and *visible Devils* learn this their damnable *curfing* and *swearing*? Are not their *tongues fired* and *edged from Hell*? as Saint James hath it, *Jam. 3. 6.* yea, it is the very *language of the damned*, as you may see *Rev. 16. 1, 21.* Only they learn it here before they come thither, and are such proficients therein, that the Devil counts them his best *scholars*, and sets them in his *highest form*, *Plal. 1. 1.* And well they deserve it, with whom the language of hell is so familiar, that blasphemy is become their mother tongue. Besides, it is the very depth of sin, roaring and drinking is the *horse-way* to Hell; whoring and cheating the *foot-way*; but *Swearing* and *Curfing* follows *Korah*, *Dathan* and *Abiram*. And certainly, if the infernall Tophet, be not for these men, it can challenge no guests. But see how wiselesse, gracelesse, and shamelesse even the best are that use to *curse*; for I passe over such as call for a curse on themselves, saying, God damn me, Confound me, The Devill take me, and the like; which would make a *ra-*

tionall man tremble to name ; because I were as good knock at a *deaf mans door*, or a *dead mans grave*, as speak to them.

3. §. Thou art crosst by some one, perhaps thy *wife*, *child*, or *servant*, or else thy *horse*, the *weather*, the *dice*, *bowls*, or some other of the creatures displease thee ; and thou fallest a cursing and blaspheming them, wishing the plague of God, or Gods vengeance to light on them, or some such helthil speech fals from thy foul mouth. And so upon every foolish trifle, or every time thou art angry, God must be at thy beck, and come down from heaven in all hast and become thy Officer to revenge thy quarrel, and serve thy malicious humour. (O monstrous impiety! O shamelesse impudencie! to be abhorred of all that hear it) not once taking notice what he commands in his Word, as, *Blesse them that persecute you, blisse, I say, and curse not*, Rom. 12. 14. And again, *Blesse them that curse you, and pray for them which hurt you*, Luk. 6. 28. which is the practice of all true Christians 1 Cor. 4. 12.

4. §. But this is not one half of thine offence, For whom doest thou curse ? Alas the *creatures* that displease thee are but *Instruments*, thy *sin* is the *cause*, and God the *author*, 2 Sam. 16. 11. Psal. 39. 9, 10. Gen. 45. 8, Job 1. 21. from whom thou hast deserved it, and ten thousand times a greater crosse : but in stead of looking up from the *stone*, to the *hand* which threw it ; or from the *effect* to the *cause*, as Gods people doe ; thou like a *massiff dog*, settest upon the *stone* or *weapon* that hurts thee. But in this case, Who are you angry withall ? Does your *horse*, the *dice*, the *rain*, or any other creature displease you ? Alas, they are but *servants*, and if their *Master* bid smite, they must not forbear ; they may say truly what *Rabshekeh* usurped, Isa. 36. 10. *Are we come without the Lord ?* and all that hear thee may say, as the Prophet did to *Senacherib*, 2 King. 19. 22. *whom hast thou blasphemed? and against whom hast thou exalted thy self? even against the Holy One of Israel.*

5. §. Besides, why dost thou curse thine enemy? (if he be so) but because thou canst not be suffered to kill him. For in heart, and Gods account, thou art a *murderer*, in wishing him the *pox*, *plague*, or that he were *hanged* or *damnd*. Nor will it be any rare thing at the *day of judgment*, for *cursters* to be indicted of *murder*. For like *Shimei* and *Goliath* to *David* ; thou wouldst kill him if thou durst ; thou doest kill him so far as thou canst. I would be loath to trust his *hands* that bins me with his *tongue*. Had *David* been at the mercie of either *Shimei* or *Goliath*, and not too strong for them, he had then breathed his last.

Nor is it commonly any *sin* committed, or just offence given thee ; that thou cursest. Who could have lesse deserved those *curses* and *stones* from *Shimei*, then *David*? Yea, did not that head deserve to be *tonguelesse*, that body to be *headlesse* ; that so undeservedly cursed such an *Innocent* as after it fell out. For the curses and stones which *Shimei* threw at *David*, rebounded upon *Shimei*, and split his heart ; yea, and at last knockt out his brains ; and the like of *Goliaths* curses ; which is also thy very case. For

6. §. What will be the issue ? the *causelesse* curse shall not come where the Curscr

Curser meant it, *Prov. 26. 2.* yea, though thou cursest, yet God will blesse a *Psal. 109. 28.* but thy curses shall be sure to rebound back into thine own breast, *Psal. 7. 14, 15, 16.* *Prov. 14. 30.* *Cursing mouths are like ill made Pipers* which while men discharge at others, recoil in splinters on their own faces. Their words and wishes be but whirlwinds, which being breathen forth, return again to the same place. As hear how the Holy Ghost delivereth it, *Psal. 109.* *As he loved cursing, so shall it come unto him; and as he loved not blessing, so shall it be far from him.* As he cloathed himself with cursing like a garment so shall it come unto his bowels like water, and like oil into his bones; let it be unto him as a garment to cover him, and for a girdle wherewith he shall always be girded, *v. 17, 18, 19.* Hear this all ye, whose tongues run so fast on the Devils errand, you loved cursing, you shall have it, both upon you, about you, and in you, and that everlastingly; if you persevere and go on; for Christ himself at the last day, even he which came to save the world, shall say unto all such, *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels, Mat. 25. 41.* Where they shall do nothing but curse for evermore; for they no farther apprehending the goodnesse, mercie, and bounty of God, then by the sense of their own torments (the effects of his justice) shall hate him, and hate him they shall curse him, *Rev. 16. 11.* They suffer, and they blaspheme; there is in them a furious malice against him, being cursed of him, they re-curse him; they curse him for making them, curse him for condemning them, curse him because being adjudged to death, they can never find death; they curse his punishments, because they are so unsufferable; curse his mercies, because they may never taste them; curse the blood of Christ shed on the Crosse, because it hath satisfied for millions and done their unbelieving souls no good; curse the Angels and Saints in heaven, because they see them in joy and themselves in torment; *Cursings* shall be their sins, and their chief ease, *Blasphemies* their prayers, *Lacrymae* their notes, *Lamentation* all their harmony; these shall be their evening songs, their morning songs, their mourning songs for ever and ever. And indeed, who shall go to Hell, if Cursers should be left out? Wherefore let all those learn to blesse, that look to be heirs of the blessing.

7. §. But to be in Hell, and there continue everlastingly in a bed of quenchlesse flames, is not all. For this is the portion, even of Negative and vicelesse Christians; if they be not vertuous. Of such as do not swear except they fear an oath. That abound in good duties, if they do them not out of faith, and because God commands them; that he may be glorified, and others edified thereby. Whereas thou doest *supererogate* of Satan, in damning many souls besides thine own. Thou hast had a double portion of sin, to other men here; and therefore must have a double portion of torment to them hereafter. The number and measure of thy torments, shall be according to the multitude and magnitude of thine offences, *Rev. 20. 12, 13.* & *22. 12.* *Luk. 12. 47.* *Mat. 10. 15.* *Rom. 2. 5, 6.* And those offences if I could stand to aggravate them by their severall circumstances, would appear to be out of measure great and numerous. I'll mention but one of ten.

With thy swearing and cursing, thou doest not only wound thine own soul worse then the *Baalites* wounded their own bodies : for thou (wilfully multiest thine own soul, and that without any inducement, as hath been proved.) But thou art so pernicious, that this is the least part of thy mischief ; for thou drawest vengeance upon thousands, by thy infectious and damnable example ; as how can it be otherwise ? Thou doest not only infect thy companions, but almost all that hear, or come near thee. Yea, little children in the streets, have learnt of thee to rap out oaths, and belch out curses and scoffs almost as frequently as thy self ; and through thy customary swearing learned to speak *English and Oaths together* ; and so to blaspheme God almost so soon as he hath made them. And not only so, but thy example infects others ; and they spread it abroad to more, like a malicious man sick of the plague, that runs into the throng to disperse his infection, whose mischief out-weighs all penalty. It is like the setting a mans owne house on fire ; it burnes many of his neighbours houses, and he shall answer for all the spoil. So that the infection of sin is much worse then the act.

8 §. Nor wilt thou cease to sin when thou shalt cease to live ; but thy wickednesse will continue longer then thy life. For as if we sow good works, succession shall reap them, and we shall be happy in making them so : so on the contrary, wicked men leave their evill practises to posterity, and though dead, are still tempting unto sin, and still they sin in that temptation, they sin so long as they cause sin. This was *Jeroboams* case, in making *Israel* to sin : for let him be dead, yet so long as any worshiped his Calves, *Jeroboam* sinned. Neither was his sin soon forgotten ; *Nadab* his son, and *Basasha* his successeur ; *Zimri*, and *Omri*, and *Ahab*, and *Ahaziah*, and *Jehoram* ; all these walked in the wayes of *Jeroboam* which made *Israel* to sin ; and not they alone, but millions of the people with them, so that it is easie for a mans sin to live when himself is dead ; and to lead that exemplary way to Hell, which by the number of his followers, shall continually aggravate his torments. As, O what infinite torments doth *Mahomet* indure ! when every *Turk* that perilleth by his juggling, does dayly adde to the pile of his unspeakable horrors. And so each sinner, according to his proportion, and the number of souls which miscarry through the contagion of his evill example. And look to it, for the blood of so many souls as thou hast seduced will be required at thy hands, and thou must give an account for the sins, perhaps, of a thousand. Thou doest not more increase other mens wickednesse on Earth, then their wickednesse shall increase thy damnation in Hell, *Luk. 16.*

9 §. It were easie to goe on in aggravating thy sinne and wretchednesse ; and making it out of measure great, and the souls that miscarry through the contagion of thy evill example numerous. For is not the Gospel and the name of God blasphemed among the very *Turks, Jews, and Infidels* ; and an evill scandall raised upon the whole church ; through thy superlative wickednesse, and other thy fellows ? Yea, does not this keep them off from embracing the Christian Religion, and cause them to protest against their own conversion ? Which makes me wonder that Swearers, Drunkards,

and all such wicked and *prophane wretches*, are not (like dirt in the house of God) thrown out into the street by excommunication : Or as excrement's and bad humours in mans body, which is never at ease till it be thereof disburthened; as *Austin* well notes. That they are not marked with a black coal of infamy, and their company avoided, as by the Apostles order they ought, *Rom. 16. 17. 2 Thess. 3. 6, 14. Eph. 5. 5, 7. 1 Cor. 5. 5, 11. 1 Tim. 1. 20.* That they are not to us as *Lepers* were among the *Jews*; or as men full of *plague sores* are amongst us. We well know the good husband man weeds his field of hurtfull plants, that they may not spoil the good corn. And when fire hath taken an house, we use to pull it down, lest it should fire also the neighbours houses. Yea, the good *Chirurgion* cuts off a rotten member betimes, that the sound may not be endangered. Nor will the Church of England ever flourish or be happy in her Reformation, untill such a course is taken.

M E M B. 4.

Swearer. Sir, I unfainedly blesse God, for what I have heard from you; for formerly, I had not the least thought that swearing by faith, troth, or any other creature, was so grievous a sin, as you have made it appear from the Word. And I hope it shall be a sufficient warning to me for time to come.

1. §. Messenger. If so, you have cause to blesse God indeed. For all of you have heard the self-same Word; but one goes away bettered, others exasperated and enraged, wherein Will only makes the difference. And who makes the difference of Wills, but God that made them? He that creates the new heart, leaves a stone in one bosome, puts flesh into another.

2. §. Of hearers there are usually four sorts, *Mat. 13. 19, to 24.* as first, an honest and good heart, will not return from hearing the word unbettered. Yea, he will so note what is spoken to his own sin, that it shall increase his knowledge and lessen his vices. As who by looking in a Glasse shall spy spots in his face, and will not forthwith wipe them out? A wise man will not have one sin twice repeated unto him. And these may be resembled to wax, which yeeldeth sooner to the seal, then steel to the stamp. But

3. §. Secondly, others are like *Tullies* strange soil, much rain leaves them still as dry as dust. Or the Wolfe in the emblem, which though she suckt the Goat, kept notwithstanding her wolvishe nature still. For speak what can be spoken to them, it presently passeth away like the sound of a Bell that is rung. Let testimonies and examples never so much concern them, they prove no other then as so many characters writ in the water, which leave no impression behinde them. Who may be resembled to an Hour-glasse or Conduit, that which in one hour runneth in, the same in another hour runneth out again. Or the Smiths Iron, put it into the fire, it is much softened: again put it into the water, 'tis harder then before. Yea, let them never so much smart for their sins: they will return to them again untill they perish. Resembling some silly flye, which being beat from the candle an hundred times, and oft singed therein, yet will return to it again untill she be consumed, *Prov. 23. 35.* All those Beasts which went into the Arke unclean, came likewise out unclean.

4. §. Thirdly another sort will very orderly hear the Word, and delight in it; so long as the Minister shall rove in generalities, preach little or nothing to the purpose; But if once he touch them to the quick, drive an application home to their consciences touching some one sin of theirs, as John Baptist served Herod; then they will turn their backs upon him, and hear him no farther; as those Jews served our Saviour, Joh. 6. 66. The Athenians Paul, Acts 17. 16, to 34. and Abab Micajah, 1 King. 22. 8.

5. §. Sore eyes you know are much grieved to look upon the Sun, Bankrupts cannot abide the sight of their counting books, nor doe deformed faces love to looke themselves in a true Glasse. For which read John 3. 19, 20, 21.

But let such men know, that to flye from the light, and reject the means, puts them out of all hope. That sin is past cure, which turns from, and refuseth the cure, Deut. 17. 12. Prov. 29. 1. As what is light to them that will shut their eyes against it? or reason to them that will stop their Ears from hearing it? If those murderers of the Lord of life, Act. 2. 23. had refused to hear Peters searching Sermon, in all probability they had never been prickt in their hearts, never been saved, ver. 37, 38. And take this for a rule, if ever you see a drowning man refuse help, conclude him a wilfull murderer.

6. §. Fourthly and lastly, (for I passe by those blocks that goe to Church as dogs do only for company, and can hear a powerfull Minister for twenty or thirty years together; and minde no more what they hear then the seats they sit on, or the stones they tread on.) There are a generation of Hearers who when a Minister does plainly reprove them for their sins; and declare the judgments of God due unto the same, to the end they may repent and beleeve, that so they may be saved; will carp and fret, and spurn against the very Word of God for being so sharp and searching; and thereupon persecute the Messenger, as the Princes and false Prophets did Jeremiah, Herodias John Baptist, and the Pharisees Christ.

7. §. And this God takes as done to himself; What saith Paul? 1 Cor. 7. 10. I have not spoken, but the Lord: and therefore as the Lord said unto Saul, Acts 9. 4. that he persecuted him, (though in heavens;) so they which resist any truth delivered out of the Word, do resist God himself, and not his Messenger, as evidently appears by these Scriptures, Psal. 44. 22. and 74. 4. 10. 18. 22. 23. & 83. 2, 5, 6. & 89. 50, 51. & 139. 20. Prov. 19. 3. Rom. 1. 30. & 9. 20. Mat. 10. 22. & 25. 45. 1 Sam. 17. 45. 1 Sam. 37. 4 22, 23, 28. Acts 5. 39. & 9. 45. Joh. 9. 4. 1 Thess. 4. 8. Job. 15. 20, to 26. Numb. 16. 11. 1 Sam. 8. 7. Mark. 9. 42. Psal. 79. 12. 2 King. 2. 24. O that the Gospels enemies would but seriously consider these Scriptures, and be warned by them. For certainly it is neither wise, good, nor safe, either resisting or angering him, that can anger every vein of their hearts. Yea, God hath Messengers of wrath for them that despise the Messenger of his love.

8. §. But hear why they so mortally hate the naked truth. Because it is the word by which they are condemned: they loath as much to hear it, as a prisoner doth abhor to hear his sentence from the just Judge. And indeed if

if many (as we know by experience) love not to hear the worst of their *temporall causes, and cases*; nor yet of their *bodily distempers*, with which their lives or estates be endangered. How much more will wicked men decline from seeing their *hainous abominations*, and themselves guilty of *Hell*, and eternall *damnation* though thereof there be an absolute necessity, if ever they be saved.

9. §. *Guilty sinners love application as dearly as a dog does a cudgell.* And no marvail, for what *Leaper* will take pleasure in the *searching* of his *sores*? Nor were *Satan* his *Crafts-master*, if he did permit them: For if they could clearly see the loathsomnesse of their impieties, it were not possible not to *abhor* them, not to *abhor themselves for them*; but their *blindnesse* makes them love their own *sfilthinesse*, as *Ethiopians* do their own *swarthinesse*. Besides, they love not to have their *consciencences awakened*, but would *sleep* quietly in their *sins*. And he that desires to *sleep*, will have the *curtains drawn*, the *light shut out*, and no noise made. Whence as good *meates*, are *unwelcome to sick persons*: so is good counsell to obstinate and resolved *sinners*. Tell them of their *swearing, drinking, whoring, cleatings*; they will *fret*, and *chafe*, and *fume*, and *swell*, and *storm*, and be ready to *burst* again to hear it. But let *envy* *sweat*, *swell*, and *burst*; truth must be spoken. And indeed why should not *Gods servants* take as free *liberty* in *reproving*, as the *Devils servants* take *liberty* in *offending*? Shall not the one be as loud for *God*, as the other are for *Baal* and *Belzebub*?

10. §. *Yea, admonish them never so mildly, they will say we take too much upon us*: as *Corah* and his complices *twitted Moses*, *Numb. 16. 3.* not knowing how strictly *God commands* and *requires* it, *Lev. 19. 17.* *2 Tim. 2. 25.* *Ezek. 3. 18.* to *22.* *2 Pet. 2. 7, 8.* Whence as the *Chief Priests* answered *Judas*, *what is that to us?* so they will *blaspheme God*, *tear Christ* in pieces, and more then *betray*, even shed his innocent blood, digging into his side with oaths, and say, when told of it, *What is that to us?* when they might as well say, *What is Christ to us?* what is *heaven* to us? or what is *salvation* to us? for to us the one cannot be without the other: we shall never inherit part of his *glory in heaven*, if we do not take his *glories part upon earth*. And with *God* it is much about one, whether we be *doers* of *evill*, or *no hinderers*. For if we must not see our neighbours *axe*, nor his *sheep goe astray*, or *fall into a pit*, but we must *reduce him*, and *help him out of it*, *Deut. 22. 1.* we are much more bound to help our neighbour himself from dropping into the *bottomlesse pit* of *Hell*. And *what know we but we may winne our brother*, and so *save his soul*, *Mat. 18. 15.*

11. §. They will hiss like *Serpents*, if we trouble their nests never so little. And its a sure sign the *horse* is galled that stirs too much when he is touched. But what are these men like, and how are they like to speed in the end? they are like the *Thracian flint* that burns with *water*, and is quenched with *oil*: their souls are the *worse* for *Gods* endeavour to *better* them. His holy *precepts* and *prohibitions*; doe either *harden* them, as the *Sun* *hardens* *clay*, and *cold water* *bet* *iron*; or else they *enrage* them, as a *furious madd* *Dog* is the *madder* for his *chain*.

12. §. But to be exasperated with good counsell, and in stead of penitency to break into choler; when fury sparkles in those eyes which should gush out with water; it is an evident sign of one that shall perish, *Prov.* 29. 1. Read the words and tremble, *a man that hardneth his neck being often reproved shall suddenly be destroyed, and that without remedy: see more Prov.* 1. 24, 25, 26, to 33. Whence it is the Prophet tells *Amariah*, *I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell*, *2 Chron.* 25. 16, 20. and that the *Holy Ghost* speaking of *Elyes* sons, saith that they would not hearken unto, nor obey the voice of their father, because the Lord was determined to destroy them; *1 Sam.* 2. 25. Yea, it is an observation of *Livie*, that when the destruction of a person or Nation is destined: then the 'wholsome warnings both of God and Man, are set at nought. And in reason that sin is past all cure which strives against the cure. *Herbs* that are worse for watering, *Trees* that are lesse fruitfull for dunging and pruning, are to be rooted out, or hewn down. Even salvation it self will not save those that *spill the potion*, and *fling away the plaster*. When God would have cured *Babylon*, and she would not be cured, then she is given up to destruction without further warning.

13. §. *Ignorant Worldlings* (who will beleeve nothing which comes not within the compasse of their five senses) think that because God strikes not, be minds not, *Psal.* 50. 21. Because sentence against an evill work is not executed speedily, therefore the heart of the children of men, is fully set in them to doe evill, as *Solomon* speaks, *Eccles.* 8. 11. They are like the *Israelites*, *1 Sam.* 12. 15, to 20. they will not beleeve without a miracle; and it will be a miracle if ever they be saved. For should they see miracle upon miracle; should God forthwith strike one dead with a thunderbolt; and rain down fire and brimstone upon another; and cause the Earth to swallow down a third quick while they are blaspheming him: they would be as far from beleeving as they were before; as the examples of the old world, the *Sodomites*, *Pharaoh*, *Balaam*, *Ahab*, *Belsazzar*, *Malchus*, and those great Clerks, the *Scribes* and *Pharisees*, together with thousands of the *Jews*, sufficiently manifest.

Yea, it is easier for a man posselt with many Devils to be disposselt; to raise one from the dead; or to turn a stone into flesh (in which God should meet with no opposition) then perswade an habituated Swearer to beleeve these ensuing precepts, predictions, testimonies of the Gospell, or any other saving truth, *Mat.* 5. 20. & 12. 36. & 25. 30, to 46. *2 Thess.* 1. 7, 8, 9. & 2. 12. *Heb.* 12. 14. 29. *Rev.* 20. 12. to the end, *Deut.* 29. 19, 20. *Prov.* 1. 24. to 33.

14. §. Well may they beleeve what the World, the Flesh, and the Devill suggests unto them: As *Satan* (that he may make smooth their way to perdition) will perswade the most impudent and insolent sinners, *Drunkards*, *Adulterers*, *Blasphemers*, *Sabbath-breakers*, *Bloodthirsty Murderers*, *Persecuters of the Godly*, and *contemners of Religion*, that they may take liberty to continue their sensuall lusts, by a testimony of Scripture, and apply *Christs* passion as a warrant for their licentiousnesse; his death as a licence to sin, his crosse as a Letters patent to do mischief. And hereupon, as if a Malefactor should
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head his drum of Rebellion with his pardon: they live as if the Gospell were quite contrary to the rule of the Law; or as if God were neither to be feared nor cared for. Hence they exercise their saucie wits in prophane scoffs at Religion, and disgrace that blood, whereof hereafter they would give a thousand worlds for one drop: hence they tear heaven with their blasphemies, and bandie the dreadfull name of God, in their impure and polluted mouths, by their bloody oaths and execrations: hence they are so witlesse, gracelesse, and shamelesse; as to swear and curse even as dogs bark. Yea, they have so sworn away all grace, that they count it a grace to swear; and are so far from beleeving what God threatens in his Word against sin, and what is affirmed of his justice, and severity in punishing all wilfull, and impenitent sinners with eternall destruction of body and soul: that they presume to have part in that merit, which in every part they have so abused; to be purged by that blood, which now they take all occasions to disgrace; to be saved by the same wounds and blood, which they swear by, and so often swear away; to have Christ an Advocate for them in the next life, when they are Advocates against Christ in this: that heaven will meet them at their last hour, when all their life long, they have galloped in the beaten rode toward hell. And that though they live like swine all their life long, yet one cry for mercy at the last gasp, shall transform them into Saints. And this is the strong faith, they are so apt to boast of, viz. presumption, nor confidence: Or rather, Hope frighted out of its wits. For notwithstanding all this, in beleeving the Scriptures, they fall short of the Devils themselves. For the Devils doe really beleeve that God is no lesse true and just then he is mercifull; as his Word declares him to be: and thereupon they tremble as S. James hath it, James 2.19. whereas these men beleeve not a word that God speaks, so as to be bettered by it.

15. §. And no marvel, for their wont hath been to beleeve Satan rather then God; as did our first parents, Gen.3. Therefore now after they have rejected all means of grace, when they are so crusted in their villanie, that custome is become a second or new nature: God (that he may punish their hardnesse and excesse in sin, with further obduration,) not only delivers them up to Satan, the God of this world; who so blinds their mindes, and deludes their understandings, that the light of the glorious Gospell of Christ shall not shine unto them, 2 Cor.4.3.4. Eph.2.2. 2 Thess.2.9. But he gives them up, even to a reprobate judgment, to the hardnesse of their hearts, and to walk in their owne counsels, Psal.81.11.12. Rom.1.21, to 32. And better be given up to Satan, as the incestuous Corinthian was, then thus to be given up. For he was thereby converted and saved, as God used the matter: making the Scorpion a medicine against the sting of the Scorpion: the Horseleech a means to abate the vicious and superfluous blood; so ordering Satans craft and malice, to ends which himself intended not.

Whereas these are given over; as a desperate Patient is given over by his Physitian when there is no hope of his recovery. As thus, Because they will not receive the truth in love, that they might be saved: for this cause God gives them up to strong delusions, that they should beleeve lyes; that all they might be damned.

damned who beleieve not the truth, but take pleasure in unrighteousnesse: they are the very words of the holy Ghost, 2. Thess. 2. 10, 11, 12. If any would see more touching the wofull condition of a deluded worldling; and how Satan guls wicked men with a world of misprisions, that he may the better cheat them of their souls; Let them read *The Drunkards Character*, and *The Cure of Misprision*; for in this I study all possible brevity, being loath either to *sweeten* or cloy the Swearer; who is commonly *short breath'd* in well-doing; and lest adding more should hinder him from hearing this: for Satan and his corrupt heart will not condescend, he shall hold out to hear his beloved sin so spoken against.

M E M B. 5.

I. §. Only I will insert a few notions, aphorisms, or conclusions, touching the former point of Gods forbearing to punish the most flagitious sinners when they so horribly provoke him: together with some pregnant examples of some that he hath executed *Martial Law* upon, even in this life.

Cornelius Gallus (not to mention many, nor any that every Author sets down) dyed in the very act of his filthinesse, as *Plutarch* well notes. *Nin-gall*, Parson of *Crondall* in *Kent*, was struck dead in the Pulpit, as he was belching out his spleen against religion and zealous professors of the Gospel. It was the usual imprecation of *Henry Earl of Schwartzbourg*, Let me be drowned in a *Jakes*, if it be not so; and such was his end. You may remember one *Lieutenant of the Tower* was hanged; it had wont to be his usuall imprecation, as he confessed at his death. *Earl Godwin* wishing at the Kings Table that the bread he eat might choke him if he were guilty of *Alphrads* death, whom he had before slain: was presently choked, and fell down dead: Yea his lands also sunk into the Sea, and are called *Godwins sands*: where thousands since have made *shipwrack*. It was usuall with *John Peter* mentioned in the book of *Martyres* to say; if it be not true, I pray God I may not ere I dye: and God saying Amen to it, he rotted away indeed. A *Serving-man* in *Lincoln-shire* for every trifle used to swear, *Gods precious blood*, and would not be warned by his friends to leave it: insomuch that hearing the bell tole in the very anguish of death, he started up in his bed and swore, by the former oath that bell toled for him: whereupon immediately the blood most fearfully issued, as it were, in streams from all parts of his body not one place left free and so dyed. *Popeil King* of *Poland* had ever this wish in his mouth; If it be not true, I would the *Rats* might eat me; and so it came to passe: for he was so assailed by them at a banquet, that neither his guards, nor fire, nor water could defend him from them; as *Munster* mentions. The *Jews* said, Let his blood be upon us and upon our children; and what followed? sixteen hundred years are now past, since they wished themselves thus wretched; and have they not ever since, been the hate, and scorn of the world? Did they not (many of them) live to see their City buried in ashes, and drowned in blood: to see themselves no Nation? Was there ever any people under heaven, that was made so famous a spectacle of misery and desolation? they have had what they called for to the full; and it's just that they who long for a curse, should have it:

yet how many among us, do familiarly curse their wives, children, &c. Nor is it feldome that God *pays* them in their own coin: men prophane Gods name, and he makes their names to stinke. When the pestilence rageth in our streets; blasphemy and execration must confesse that they have their due wages. *Blasphemers live swearing, and dye ravings*; it is but their wages.

2. S. He punisheth some in the *Suburbs of hell*, that they might never come into the *City it self*. The *evill* he now suffers *uncorrected*, he refers to be condemned. Sin knows the doom, it must *smart* here, or hereafter. Outward plagues are but favour in comparison of spirituall judgments; and spirituall judgments but light, to eternall torments. God does not punish all flagitious sinners here; that he may allow some space to repent; and that none may doubt his promise of a *Generall Judgment*: nor does he forbear all here, lest the world should deny his providence, and question his justice.

MEMB. 6.

1. S. But what do I urge reason to men of a reprobate judgment? to admonish them, is to no more purpose, then if one should speak to *life-lesse stones*, or *sense-lesse plants*, or *wit-lesse beasts*; for they will never fear any thing till they be in *Hell fire*; wherefore God leaves them to be confuted with *fire and brimstone*, since nothing else will doe it. If there be any here that beleeve a *Resurrection* (as I hope better things of some of you) all such I would beseech, *by the mercie* of God before mentioned; that they would not be so desperately wicked, as to *mock their admonisher*, *scoff at the means* to be saved, and *make themselves merry*, with their owne damnations; but that they would entertain this message as if it were an *Epistle* sent from God himself, to invite and call them to *repentance*. Yea, consider seriously what I have said, and do not, Oh do not mock at Gods Word, nor sport away your souls into those pains which are *eafeslesse, endlesse, and remedilesse*. Shall we give an account at the day of judgement for every idle word we speak, *Mat. 12. 36.* and never give a reckoning for our wicked swearing and cursing? *we shall be judged by our words, v. 37.*

Are you willing to be saved? if you are, *Break off your sins by repentance. Dan. 4. 27. Cease to doe evill, learn to doe well, Isai. 1. 16. 17.* Seriously grieve and bewail for the millions of times that you have blasphemed God and pierced your *Saviour*, and never more commit the like impiety. Yea, doe not only leave your swearing, but fear an Oath and make conscience of it, resolve not to take the glorious name of God in vain, nor place any other creature in his roome: though the *Devill* should say unto you, as once he did to *Christ*, *All this will I give thee*. For it is not enough that we abstaine from evill, unlesse we hate it also, and doe the contrary good; *Sanctifie the Lord God in your heart, 1 Pet. 3. 15. Make a covenant with your mouth*, as *Job* did with his eyes, and set a watch before the door of your lips, that you thus offend not with your tongue, *Psal. 141. 3.*

2. S. Which if you doe rightly, the like care to avoid all other sins will necessarily follow: because he that fears to commit one sin out of conscience, and because God forbids it, will upon the same ground, fear all that his law forbids: and as heartily, and unfainedly desire that he may never commit

commit it, as that God should never Impute it, *2 Tim. 2. 19.* Neither can a regenerate mind consist with a determination to continue in any one sin; as when Christ cast out one *Devill*, we read that he cast out all, even the whole *Legion*, *Mark 5. 2. &c.* And he that makes not some conscience of *all sin*, makes no true conscience of *any sin*.

And the same is to be understood also of duties commanded, for the same law which enjoins us to hate and for sake all sin, commands us also to strive after *universal obedience to every precept*. And it is a true rule, he that hath not in him all Christian graces in their measure, hath none; and he that hath any one truly, hath all. He that is not sanctified in every part, is truly sanctified in no part, *1 Pet. 1. 15. 2 Pet. 3. 11. Mat. 5. 48. 2 Tim. 3. 17. 2 Cor. 7. 1.* And the least sin allowed of, be it but a vaine thought, or one duty omitted, is enough to cast thee into hell; for the *wages of sin* (any sin be it never so little) *is death*, *Rom. 6. 23. Jam. 1. 15.* Yea admit thou hadst never acted any the least evill in all thy life, it were not enough to save thee from hell, much lesse to bring thee to heaven, for we need no more to condemn us, then what we brought into the World with us, *Gen. 2. 17. Psal. 51. 5. Rom. 5. 12.* Whence the *new born child in the law* was commanded to offer a *sin offering*, *Lev. 12. 6.*

3. S. Wherefore as you tender the good of your own soul, set upon the work presently before the *Drawbridge* be taken up; provide with *Ioseph* for the dearth to come; With *Noah*, in the days of thine health, build the *Ark of a good conscience* against the floods of sickness. Imitate the *Ant*, who provides her meat in Summer for the Winter following. Yea, do it whilst the yearning bowels, the bleeding wounds, and compassionate arms of Jesus Christ lie open to receive you. Whiles you have health, and *life* and *means*, and *time* to repent, and make your peace with God in Christ, as you tender I say the everlasting happinesse & wel-fare of your *almost lost and drowned soul*, as you expect or hope for grace or mercy, for joy and comfort, for heaven and salvation, for endless blisse and glory at the last. As you would escape the direful *wrath of God*, the bitter sentence and doom of *Christ*, the never dying *sting*, and worm of conscience, the tormenting and soul-scorching flames of *hell*, and everlasting separation from Gods blisfull presence, abjure and utterly renounce all wilfull and affected evill; and in the first place this abominable sin of *swearing and cursing*.

4. S. The which Grace if you would obtain, omit not to pray for the assistance of Gods spirit, otherwise thy strength is small; yea, except God give thee repentance, and removes all impediments that may hinder, thou canst no more *turn thy self*, then thou couldst at first *make thy self*. We are not sufficient of our selves to *thinke*, much lesse to *speak*, least of all to *doe* ought that is good, *2 Cor. 3. 5. Job. 15. 4. 5.* We are *swift* to all evill, but to any good *immovable*. Wherefore beg of God that he will give you a new heart, and when the heart is changed, all the members will follow after it, as the rest of the creatures after the *Sun* when it ariseth. Importune him for grace, that thou mayest firmly resolve, speedily begin, and continually perlevere in doing and suffering his holy will. Desire him to regenerate thy *heart*, change and purifie thy *nature*, subdue thy *reason*, rectifie thy *judgement*, reform and strengthen

they shame themselves, in proclaiming their wickedness to all that hear them. 19

then thy will, renew thy affections, and beat down in thee whatsoever stands in opposition to the Scepter of Jesus Christ. Only this let me adde. Be sure you wholly and only rest on your Saviour Jesus Christ for salvation, abhorring to attribute or ascribe ought to doing: for our very righteousnesses are as filthy rags, Esa. 64. 6. And the sole perfection of a Christian, is the imputation of Christs righteousness, and the not imputation of his own unrighteousness; a rule which we are very apt to swerve from, either on the right or left hand: wherefore if you would not erre, observe this golden mean, endeavor to live as if there were no Gospel, and to dye as if there were no law. And now for conclusion, If thou receivest any power against this great evil, forget not to be thankfull, and when God hath the fruit of his mercies, he will not spare to sow much where he reaps much: and so having set before you life and death, I leave you to choose which of them you like best. Only think what account you shall give of that you have read; for if this warning prevail not, it is much to be feared the next will be that of *The son of man*, Mat. 25. 41. Depart from me, &c.


Post-script.

YOU that fear God, or have any bowels of compassion towards the precious souls of those poor ignorant men, women, and children, whom you hear to swear and curse as Dogs bark; (that is not more of cursnesse then out of custome;) with them to read these few pages, neither count it as a thing indifferent which may either be done or dispensed withall; for besides that, God hath commanded the duty of admonition, Heb. 3. 13. 2 Tim. 2. 15. and commended the practice of it, Rev. 1. 2, 6. and condemned the contrary, v. 20. If you do not it, or the like, you hate your brother, Lev. 19. 17. and make your self guilty both of his sin and ruine, Ezek. 3. 18. to 22. For as none but a Cain will say, *Am I my brothers Keeper?* so these could never continue their cursing and swearing as they doe: if they were but so happy as to meet with timely and faithfull admonition. Nor can you love God and patiently hear these miscreants blaspheme his holy Name as they do, 2 Pet. 2. 7, 8. Or manifest your self his by adoption and regeneration; for wel-born children are touched to the quick with the injuries of their Parents; and not to be moved in this case, is to confesse our selves bastards. Yea it is a base, vile, and unjust ingratitude in those men, that can endure the disgrace of them, under whose shelter they live. Which being so, make it a part of your charity, to give of them as you meet with occasion; as that you shall hourly do, even as you passe the streets, if you but mind it. And me thinks, none that are able should spare to be at a farthing cost, when that farthing, may possibly prove the saving of a Swearers soul. And to that end, any one may have what they please; giving so many farthings to the poor. And also other Books of more generall concernment, upon the like terms, repairing to the *Blow pales, over against the high Constables short of Shoreditch Church*, where there is a Glasse Lanthorne in the window.

Imprimatur } JOHN DOVNAME,
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